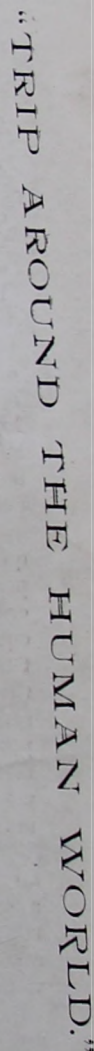


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HUMAN ACTIVITY.

A LECTURE DELIVERED BEFORE THE CHICAGO INSTITUTE OF PHRENOLOGY, BY PROF. L. A. VAUGHT.

FEBRUARY 14, 1899.

LADIES AND GENTLEMEN:

Our subject tonight will be Activity, Human Activity. In the charts that are used by phrenologists, Activity is accorded a prominent place. In fact, it has been put in as something almost definite, and 7 degrees given, and phrenologists have been accustomed to marking these degrees in some way. But if you will read what the charts say, even the best like the Self Instructor, they do not explain Activity in any scientific sense. O. S. Fowler takes length of form principally as the indication of Activity. That is somewhat true, but that is only a result of some faculties. He uses the giraffe and greyhound and gazelle, I think, and a few other animals, as indicative of Activity, or quickness. This is simply trying to read from a superficial basis at least. We shall try, tonight, to get at all kinds, or many kinds of Human Activity.

The word has been used by phrenologists to mean principally quickness. That is not what we want to consider wholly, however. We will consider that in connection with other elements that make up the nature of Activity. You have by this time a pretty clear grasp of the 42 faculties. You have sufficient knowledge of these faculties to understand pretty clearly, and I want you to give the best of intellectual attention so that you may understand very clearly. In the first place, there may be said to be three kinds of special Activity, mental activity, motive activity and vital activity. These are not one and the same. Any one who is endowed with a good degree of the mental temperament will have mental activity, without any question, even mental alertness, mental quickness, general mental quickness. Another may have, not much of the mental temperament but a good degree of the motive, and have considerable motive activity. He is fitted for it, naturally equipped for physical activity. If you understand the three temperaments sufficiently well, you will know by this time that any one who has the mental temperament is not necessarily fitted for muscular force, muscular energy, muscular power. You would hardly expect a true mental temperament to become a pugilist. What would he fight with? He would have to fight with his mental machine instead of his muscular machine,—so he could not fight to any great degree physically. And you would not, therefore, expect an acrobat to be purely mental; you would not expect a wrestler to be mental; you would not expect the Terrible Turk who was over here recently to be a good mental specimen. Have you ever seen children who were very healthy, so full of vitality that it ran over, a surplus of it? Well, they were somewhat active—I do not say that would make them industrious exactly, but they would like some kind of motion,—they are full of vim and vitality of that kind. Now, there is another thought that you ought to hold in your minds right here,—that neither the motive nor the mental temperaments have any vital power; neither produce vitality. In fact, they are both wholly dependent upon the vital temperament for sustenance or supplies for running. There is not any vitality whatever in either of them, directly speaking, not any more than there would be in a good engine without fuel. So if one runs the nervous machinery or the muscular machinery, there must at least be plenty of vital power. That is a necessity. Has any one here ever been mentally tired, mentally fatigued? Could you run your brain as quickly, successfully, clearly, vigorously, as when you were full of vi-

talidity? That will give you an idea at least, to think about. Bear this in mind, there are three special kinds of Activity, as there are three special temperaments. But there is more than this, remember. We have all kinds of sub-divisions of Activity. Suppose one had very large perceptive faculties, predominant perceptive—would there not be at least quick observation, almost regardless of temperament or anything else? Did you ever see one with very large perceptive who could not see a good deal quickly? You can hardly think of temperament or anything else sufficiently modifying one with very large perceptive, to prevent him from seeing a great deal quickly. So you can put it down as a fact that those who have very large perceptive are at least quick in observation—I do not mean all kinds of quickness, but quick in observation. They were born that way. They have used those faculties. They can take hold of anything that has shape or size or color, or anything of that kind, or individual existence, very quickly. Take those who are exceedingly quick with the eyes, in games, like a baseball pitcher or catcher even—did you ever look at their pictures or heads? You will not find any with small perceptive—they would not be there. Did you ever watch a fine shot, like the great marksmen, or even Buffalo Bill? Take all those off hand, on the wing, quick, crack shots, they will not have small perceptive.—could not have, and become quick, skillful, accurate marksmen. To hit a ball or a bird, especially with a rifle, requires more than four degrees of the perceptive faculties. One must have Individuality, Size and Weight, especially strong—to see it, the distance, and get the right grip on it with Weight. Then take it in branches of industry, take it in the trades, in all quick handiwork. No one will ever be extremely quick in any kind of handiwork without large perceptive. You cannot find a quick typesetter or compositor, a quick stenographer or a quick typewriter, without pretty good perceptive. You can find some stenographers who are rather quick, but they grasp the whole subject. They do not need the perceptive as much as the typewriter does,—but the quick typewriter must have large perceptive. There is too much handiwork in the typewriter to get along with the intellect. You have got to observe quickly, and do quick work with your hands in connection with that. There are those so large in these faculties, they do not make a second effort to see a thing. They see it the first time, see through it as we say. They see more in a second than some do in a minute, or more in a minute than some see in an hour. In fact, some see hardly anything,—they are the so-called absent-minded; that is, they have their thinking faculties in action instead of their looking ones, and they do not see because the others are not in conscious action at least.

Suppose, again, we take word quickness. Some are slow in words, others very quick. Word quickness does not depend on the perceptive faculties, but largely on Language. One who has extremely large Language will have word quickness, natural vocabulary activity. In writing I have plenty of time to search out the word I want and can usually find the one to express my thoughts pretty clearly, but in speaking it is more difficult,—I cannot think of the right word instantly. You see I have thought better than mere Language, and of course the thought action takes place first, and just the right word will not come so quickly. There are those who have fine thinking power, but not large Language, and they are not quick.

Now let us take memory quickness, memory activity. Have not you seen those who had wonderful memory quickness. If they have this kind of activity they will, as a rule, be especially full in the central part of the forehead. My Eventuality is not large,—I do not give much attention to it, therefore I am not quick in what would be called a narra-

tive, historical, memory sense. In my department of my work, in logic, philosophy and science, if I have sufficient vitality I can get hold very quickly of about all that I have, but it is not something that I repeat in an eventful historical sense. I have the principles stored away, and when my brain is sufficiently vitalized, I have no hesitancy in getting what I want. In fact, if I had the vitality, my brain would run over in that regard. But it is quite faulty in regard to historical quickness. I can remember distinctly that those pupils who were full right up and down the central part of the forehead and had full eyes, would beat me in recitation, beat me even in reading, but they always fell behind in definition. I could define the words and even spell them, but could not repeat *verbatim et literatim*, as they could and did. Then take the central part of the forehead as the center of at least memory activity, in a memory sense only. That is not all of memory, remember.

There are those who are quick-witted, so-called. What does that mean? It means they will, in some kind of way, reply quickly. They are ready with quick answers, quick illustrations, quick mirthful illustrations, and so on. I can remember an old fellow who never let anybody get ahead of him. He made it a hobby to always have some kind of instantaneous reply. His Language was about eight degrees—it ran out over his face even. His Mirthfulness was about as big as it ever gets. Comparison large, Eventuality large, fairly good logic. That was about his highest ambition, to talk, especially to get even with all those who attacked him in his lectures. He would respond instantaneously to anything they would put to him. He would hit it somewhere, he was not scientific, but he would reply in that way that he would silence almost anybody. Now, he did this with Language, Eventuality, Mirthfulness, Comparison and Human Nature, enough Approbativeness to make him delight in it, and a good share of Combaticiveness. He liked to talk and contend. But take three faculties, even, without Language, and you will have quick-wittedness in a general sense,—Mirthfulness, Comparison and Human Nature. You see when Causality is large and Human Nature small, they get to thinking and will forget where they are and when they are spoken to, almost, and will have to turn around two or three times before they catch on. They get into such a profound study or state of absent-mindedness that they are not quick-witted. In fact, the quickest faculty of the whole mental constitution in catching on, or in other words, anything that is put to one in any kind of way,—is Human Nature. It is that faculty that gives you quick, instantaneous penetration and insight into the motive of the one who speaks to you. We used to take our dinners over at the Mouroe restaurant before it burned down. There was an old head waiter there, as serious as a deacon when he wanted to be, yet underneath was a great deal of mischievous fun—nearly every evening he would fool some one. He would approach them in the most serious manner and tell something, they of course would inquire, and he would reply just as seriously, until he had gotten them far enough, then he would burst out laughing. He could not have done this with ten degrees of Secretiveness, or all the other faculties combined, without Human Nature. He had Human Nature and Mirthfulness large. Of course he liked to get a joke on all his friends, and he succeeded I guess, every day. If one is very small in Human Nature, small in the perceptive faculties, large in Causality even, and small in Comparison, it will take him all day, he will have to be knocked on the head before he can take a hint.

Now, let us go to intellectual quickness, in catching and understanding the reason of things. There are many people who are dull, as we say, because they cannot think, can-

not reason. I remember one man with large perceptive, small Causality. That fellow could play a joke very successfully, but when you talked philosophy to him, he would stretch out his neck and one ear, and listen and listen and listen, try to reach out and get it with his mouth open, but it was hard for him to get anything of a logical kind. So you can have genius in quickness and activity, and slowness of the worst kind, at the same time, owing to the plurality of faculties.

Suppose we take one who is quick in mathematics, in philosophy, in logic, or getting at the reasons of things, quick in taking the whole situation under consideration, in forming a generalization, in first class intelligence, quick as a great lawyer is quick, quick really as we might say Edison is quick,—then you have to have the higher reasoning faculties, and especially Causality,—no other way. You cannot get one to be quick in reasoning who is large only in the perceptive and Eventuality and Language.

I might tell you some of the faculties that especially make one slow, before I go to other kinds of quickness. Cautiousness is the first one, and in general Approbativeness is second, and Causality third. Veneration is about fourth. Those are the four faculties that will make one conservatively slow. If you take it in a moral sense, Conscientiousness. Those five faculties positively predominating would make any one judicious. A judge is never supposed to be as quick as a lawyer. He has to consider both sides of the case. He is judicious, considerate, inclined to reason, to judge, to be a judge. Therefore, any one who considers prudently, with Caution; and is desirous of being in harmony with the established ways of the world, through Approbativeness; and logical and thorough through Causality; and respectful to established precedents through Veneration; then slow as Davy Crockett was, to be sure that he was right, through Conscientiousness,—will be apt to take a little time. Suppose you try to get a young lady who has small Self-esteem and large Approbativeness, to play on the piano, you know how long it takes,—you will have to beg and then flatter her. They will fool around ten or fifteen minutes before they will try to play. A young lady with large Self-esteem and small Approbativeness, will usually decide yes or no, walk up and play, or say no and quit. That will give you an idea. If one is very large in Cautiousness,—I remember one man, a big strong fellow too, with weak Self-esteem—he started downtown to take an examination; when he got here he looked at the case downstairs, concluded he would take a little walk first, walked around the block; came back and looked at the case again and took another walk; the third time he got around he got up enough courage to come in. He simply could not decide to come up here. Caution was large, Approbativeness also, Self-esteem weak. Nearly all of you have had some experience with Cautiousness in making you put off something until a little easier time. It makes you slow. Take it in one more faculty, Veneration. The Chinese are supposed to be slow in breaking loose from the mother country and adopting civilized ways—what faculty do you suppose holds them back most? Veneration without any question. Take the majority of the conservative settlers in the East—those who will not go out West and become pioneers—they have large Veneration. If Veneration is small they will leave the old country, come from Europe here, because they have more freedom. The East will always be more conservative, simply because the West will always be younger. So long as there is any new country it will always be more progressive, have more freedom. Take the old Eastern senators like Hoar, Hale, and others, they are always full of respect for precedents in the Senate and can hardly endure such men as Billy Mason, who upset all kinds of rules,—because they

have Veneration and they are sticklers for the good old ways, the good old rules. But take one with a concavity in the central part of the top head, he never knew any rule when a child, he broke every rule that Young America can break, both in the school house and at home. I think we might safely say that Veneration is one degree stronger East of the Alleghanies than it is West.

Now, take the faculties that will give general mental quickness in what I would call an active sense,—they are, Individuality, to see the object very quickly; Human Nature to act intuitively quickly; Comparison to compare or classify quickly, Self-esteem to have sufficient confidence to not hesitate so far as decision is concerned; and in connection with it, Firmness to make a ready decision; and Combativeness, to have sufficient courage to act instantaneously when necessary; and Destructiveness to drive you with force sufficient to put right into execution. If any one has those faculties in the lead, with small faculties of Cautiousness, Approbativeness, Conscientiousness, Causality, and Veneration,—what would hinder him from driving right along? He would get there very rapidly. He would go right at a thing, not beat about the bush at all. There is nothing to hold him back, the brakes are not on, nothing to check him hardly; he just simply grows up as a child in what we call the hap-hazard or hit or miss class. I have seen those who hardly ever thought of considering a thing. They were simply informed it was to be done, or observed it was to be done, or came to the conclusion through some kind of knowledge, and never hesitated one moment to consider whether they were incapable of doing it or not. Take the Superintendent of a shipping department,—would he need very large Causality and Veneration and Cautiousness,—would he need those three faculties in the lead? No, he would need more nearly quickness and decision, instantaneous decision.

Now, we have up in the crown region of the head certain faculties,—among these are Firmness and Self-esteem. We must have, to perform a great many things, self-possession. You can all remember cases in which bungling slow efforts were made on account of not having enough self-possession. Now, what condition is best for one to act skillfully and quickly at the same time? Certainly, not a state of excitement or a state of mental confusion, or what is called a "rattled" state. If one is rattled his faculties are not controlled. They are not under self direction, and to be quick in such conditions is an impossibility. Even if one were quick, he would upset what he was trying to do, instead of doing it nicely and successfully. To be really quick in the majority of cases is to have your faculties under control. To have first class self-possession, to be positively cool in a mental sense, not simply cold-hearted, requires Self-esteem and Firmness. If you do not have these you will be slow in many ways, especially with defective Self-esteem. You will not be quick in reply, not quick in decision, not quick in self-control, nor in action on all occasions that require quick decision. You will, in buying goods even, conclude to wait till tomorrow or next day to buy a good many. You may have an opportunity possibly to make a special bargain. Your intellectual faculties may see a good opportunity, but your Self-esteem being weak you would rather take time to consider. Many in that way take so much time they lose the opportunity, never strike when the iron is hot; and for that reason those who are bold to audacity have at least Self-esteem. In cases that require great self-control and especial skill, take it in a great surgical case,—certainly a good surgeon must be cool. He must know what he is doing, must be in possession of his faculties, must have some decision. If he does not have this,

when the emergency arises he goes to pieces, and that is not a condition for an eminent surgeon to be in—and in all other lines of business or professions that require special quickness while at it. There are cases where a surgeon would not have much time to consider. He might find something he did not expect, after starting an operation,—he would have to have self control and quick decision.

Now, let us take motor activity, energetic activity, what we call physical activity, of the hard working, energetic kind, those who forge ahead, drive ahead, those who have positive motive quickness. They are quick in walking, quick in all their physical motions. They would be quick as farmers behind a plow. As clerks they would get around quickly. You cannot find such without a good degree of either Combativeness or Destructiveness. Combativeness is the quicker in one sense. Destructiveness is quicker when you have to do something really heavy, that requires special force, but Combativeness is quicker in motion. Combativeness keys one up, it draws the muscles up, puts them in a contracted condition, makes one walk as if he had springs in his knees. Therefore he is quicker than one who has simply Destructiveness. Destructiveness will drive ahead, but is not so quick. The muscles are not so drawn up and contracted. For that reason one will be slow and inefficient in an energetic pursuit, with small faculties of Combativeness and Destructiveness. They would have neither faculty that really likes such work. This will give you an idea of positive motor activity.

Let us take one more, true vital activity. Suppose I had walked twenty miles to-day, I would not feel like running, would not have that condition of the muscles that would give much spring, and would have to walk somewhat like this, rather worn out. There would not be elasticity and vigor and vim there,—could not be. When you start out in the morning to walk, if in your usual health, you have vim in you, and can walk much more successfully than when you come back in the evening, after a hard day's work. It is true there are those who get into good shape only after five or six hours' hard work. It is so mentally. It takes some speakers fully half an hour to get fully waked up. If you had to make an examination, how would you decide about activity? The best you could do in marking a chart would be to sum it all up and average it. That is about all you can do. You must of course take under consideration everything that will indicate activity. It is not the large, bony man, who is quick, not the 300-pounder who is usually quick; neither is it the very small man who is the quickest physically,—but it is a combination of these, a good combination. That is, there ought to be a fine nervous system, with sufficient vitality to produce a good degree of health, without any special adipose tissue. When a man has to carry 150 pounds of adipose tissue he cannot be very quick. If another has to carry around a big skeleton of bones, he will not be so quick. You could not run quite so fast if you picked up 50 pounds. If one be principally nerves and muscles,—that is the union of quickness physically—nerves and muscles, without much bone, without much flesh. Get a highly developed nervous system, with what we call the muscular—motive—the bones not large, but the muscles strong, and the person full of nerves, we have the best combination in the physical sense, for quickness. Such persons are not very large, not very angular, not very fat, but smooth and round. Then you will have special physical quickness.

Here is a man that some of the old phrenologists, without any consideration, would call nearly lazy, but who is almost the opposite. We have been inclined to joke fat men, call them easy and good-natured and somewhat slow. He

may be slow in decision, but there is no question that in active work he is quick and hustling and can turn out a great deal in a day, because he has splendid vitality, and under this flesh there is a good deal of muscle. His arms are not soft. He could handle heavy lumber. He could handle heavy goods. He could handle hardware, implements. There is enough strength there. He is not quick in a decisional sense. His nose is not strong. Self-esteem and Combativeness are not strong, but in an energetic, active, physical way, he is splendidly fitted for good physical activity—no question about it at all. If I wanted a man for an active superintendent of what was somewhat heavy, to keep it all in good shape, I would pick out a man very much like this. He is not really too fat, 195 pounds. He looks fat in the face, but you will find that he has life and action without any question, because he has splendid vitality. This is all to be considered. If he only weighed 130 pounds, he could not do nearly in physical action what he does now. He would not have the strength and vital force.

You ought now to get at all shapes, all conditions, all kinds of activity. I might give you a few more facts about the face. Take one with good cheek bones; there will be Cautionness if the cheeks come out. If they be full where the lung poles are, and out towards that bone, there will be enthusiasm and earnestness. But if this whole region of the face, the cheeks, be sunken, there will be slowness, want of magnetism, enthusiasm, and healthy lung power. You do not feel much energy if you have small lungs. How could any one become a good swimmer, with small lungs. When you fill your chest with air you can stay on top of the water. A big-lunged fellow with a great big chest without too much fat, could swim with one-quarter of his body out of water—he would nearly float any way; he has a buoy there, a reservoir of oxygen that holds him up. So it depends on the lungs, and they show in that part of the face.

Take quickness in digestion; go to the middle face; quickness in a kind of vital way, go to the lower face, because in the lower maxillary and in the big broad chin you have indications of vitality, and will. So we can get a all of these things, by face, head, body and faculty, especially by faculty. Do not activity and quality go together a great deal? Yes, however, it comes under the head of temperament, in a way. Suppose you take a highly developed nervous system, that indicates a fine quality; a highly developed muscular system, that indicates dense quality—take these two together, you have the best quality for physical action, that you see in the best acrobats. They bounce around like balls.

Take emotional quickness, the quickness of an actor, not in a physical sense, but in ready responsiveness; take a highly developed nervous system, get a good mental vital—mental first and vital second—those who are especially quick in an emotional sense have that combination. This is indicative of quality, because the mental temperament gives fineness, the motive density, and the vital vitality. Henry Ward Beecher was quick mentally, vitally, and motively. Martin Luther was quick in all ways, but right by his side you see Mendelssohn—he was not quick. Tom Reed is stubborn but not quick—quick in repartee, quick in mirth, quick in language, but you could not call him quick as Sheridan was quick. His head is not broad. Grant was not quick. He never could have been Phil Sheridan because he had not the combination.

If you will watch these things that I have indicated, you will find all kinds of activity and quickness. Go to the back head, side head, top head, forehead, and all parts of the forehead, for all kinds of activity. If a young man has a good

big round back head, he is socially active. He may be physically lazy, but he will go to see his girl. If any man has any part of his head strong, he will be active in that part. That is all the philosophy or science there is about it.

PHRENOLOGY A RELIABLE ADVISER.

BY A. W. B. LUNDQUIST, DENVER.

FROM A FRIEND OF THE SCIENCE OF PHRENOLOGY.

Considering the advantages and benefits derivable from the advice of a competent Phrenologist, it must certainly be admitted that we are all greatly indebted to the discoverers, promulgators and teachers of the science known as Phrenology. There is no knowledge capable of determining even as much as the natural aptitude of a person to the pursuits in life except through or by the knowledge of this science. But the principles of Phrenology are not confined merely to adaptation, which, however, is of no small importance to every human being desiring to make his career a success, but cover a field limitless in extent, from and through which every person wishing to avail himself of the opportunity and comply with its instructions, may be immeasurably benefited. It not only enables an individual to become acquainted with himself, his qualifications, aptitude and deficiencies, but it teaches him how to overcome faults, how to improve in health, how to prevent sickness, and how to cultivate and develop weak brain-centres, thereby equalizing and balancing the brain and extending the mind, thus improving the person to the greatest possible extent and in every conceivable way, enabling him to attain success, enjoy life and become a happy and progressive man or woman.

Applying Phrenology to matrimony will at once disclose the very important fact whether or not one is suited to or mated with the other and whether the two together would be happy or otherwise, and also what the offspring—if any—will be.

Phrenology should determine who may and who may not marry.

In order to effectually improve the human race, which is of paramount importance, Phrenology should and must be consulted, and the advice strictly complied with; and I venture to say that if Phrenology was allowed to rule in this respect, the race would in a comparatively short time be so much improved that a heaven on earth would be realized, in as much as murderers, thieves and all kinds of criminals would not be born, thereby bringing to an end all criminal court proceedings, which alone constitute a heavy burden to the peaceable and law-abiding citizens, to say nothing of the constant dread and discomfort experienced by all who love peace, truth, honesty, improvement, loyalty, prosperity and happiness.

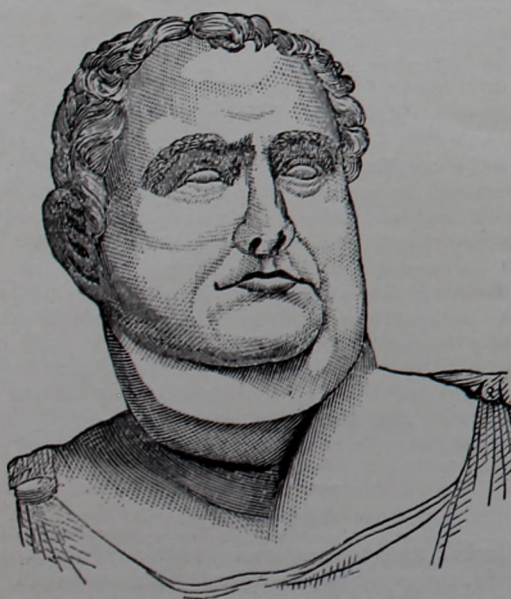
CAUSALITY.

"Use and assert your own reason; reflect, examine and analyze everything, in order to form a sound judgment; let no others' dicta impose upon your understanding, mislead your actions, or dictate your conversation. Be early, what, if you are not, you will, when too late, wish you had been. Consult your reason betimes: I do not say, that it will always prove an unerring guide; for human reason is not infallible; but it will prove the least erring guide that you can follow. Books and conversation may assist it; but adopt neither blindly and implicitly. Try both by that best rule which God has given to direct us—Reason."—CHESTERFIELD.

SENSUALITY.

Sensuality means a too immoderate indulgence of the appetites, their gratification in an animal sense, and especially in a carnal signification. It means nearly the same as carnality which is almost the opposite of spirituality. It is equal to saying that the person is ruled by the low desires of the flesh. The lowest carnal or sensual appetite originates in Amativeness, when this faculty is left without any guiding, ennobling, refining or spiritualizing influence of the esthetic, the moral, the spiritual and the intellectual faculties.

When the faculties of Conscientiousness, Benevolence, Ideality, Conjugalitv, Spirituality, and others are weak in facultative strength; when the person is low in the quality of organic texture; and when the physical appetites in general and Amativeness in particular are predominantly developed, the person will be swayed by his lower passions, resulting in gluttony, drunkenness, animality, carnality, sexual abuses, etc. Such a person has a low coronal development, or weak Religious emotions, feeble refining aspirations and an unprogressive mind throughout. His organization is coarse in texture, his eyes long and contracted, his chin prominent and heavily built, his neck heavy and thick, his lips sensual, his facial expression brutish, his language unchaste, his thoughts impure, his conduct improper, his look amorous, and his passions carnal and inflamed. He would not care for morality, chastity, purity and innocence; but would trample virgin innocence under his feet in his inflamed desires for sensual gratification. Does he "fall in love" do you think? No, he does not, can not love. He will argue that "marriage is a failure," that passion is a success, and that love is nothing but a carnal gratification of sensual passion. The picture of Vitellius is an excellent illustration of Sensuality. He lived a life of gluttony and carnality. See his picture below:

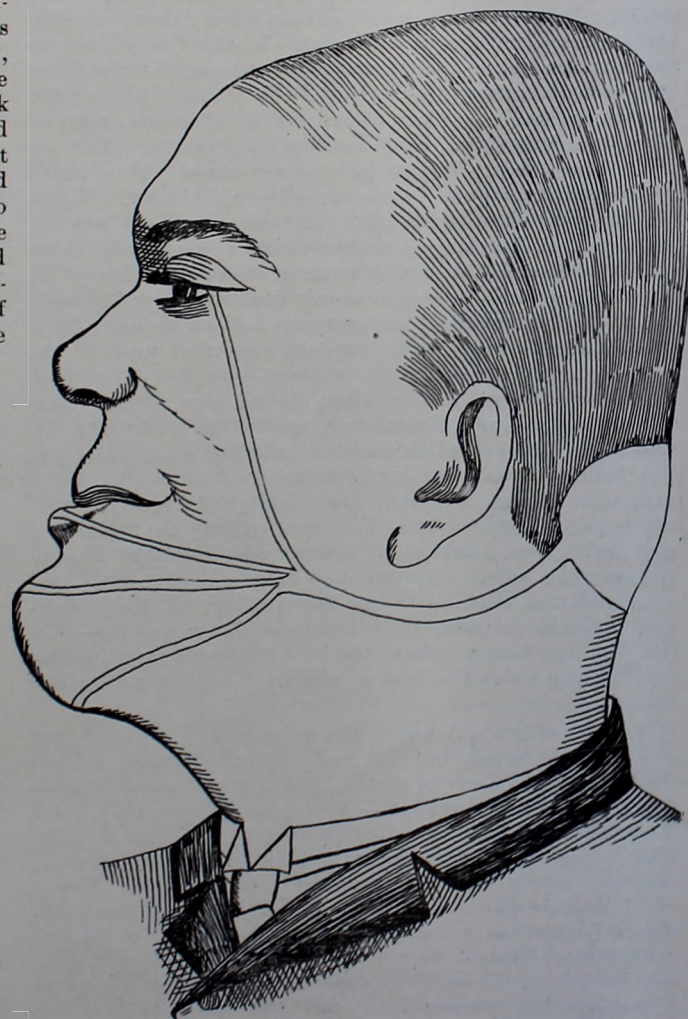


Notice the width of his head in that region in which the physical appetites are situated, namely, in the lower part of the brain. Notice that neck, that fleshy appendix under the chin, those swollen eyes; that sensual look in face and figure, and that low development of the top or coronal region of the brain! Do you think that a man like him would or could love your daughter with a holy, pure and spiritual

love? Do you think that he would be inclined to shield virgin innocence, or to protect guard and honor the chastity of matrimonial life? Would his association have a tendency to elevate, ennoble and spiritualize your cultured daughter?

Would he make a desirable associate for her? He would not. His entire make-up, form, face and figure, is a record of unchastity, impurity, gluttony, self-abuse and lasciviousness. He is a monument of debauchery, obscenity and corruption.

The picture below gives us a side-view of an amatory sensualist, showing a predominant development of the reproductive or creative faculty, situated in the lower back-head, or in the cerebellum (little brain); and indicating, also, the developmental relation between this faculty and the chin, the lip and the eyes. This brain-centre has its corresponding poles in the chin, in the lips and in the eyes, therefore, if you do not know where the sex-faculty is located in the brain, you can, nevertheless, judge of its developmental strength, present state of activity and direction of manifestation by noting its physiognomical poles of development.



Every human being is his own record keeper, autographic writer and historian. We are all compelled, consciously or unconsciously, to keep our own records; and the body, with its parts, is the plate on which our past actions are engraved. The meaning of these imprints, this past history of every individual, is read and interpreted by the physiognomist

He can read, in part, the past records of an individual, and judge the present characteristic course of the mind.

Cerebellar development, neck, chin, lips and eyes, like the above, declare, in unmistakable terms, that the owner of such a cephalic, facial, etc., formation was or is a man of great sexual energy. The want of coronal and upper frontal development in the brain declare equally that this creative impulse is not under the best control. In fact, it is not controlled at all. It is swaying his entire mind. He is a slave to his carnal impulse, and cares but little where, when and how it is gratified. He is not troubled with romantic love-dreams, idealistic fidelity or conjugal purity. He does not care for the sanctity of the marital relations nor for monogamistic association and congeniality. Maiden purity and conjugal romance is a mockery to him. Conjugal poetry, affectional association, matrimonial exclusiveness, mating or selective tendencies, monogamistic affiliation, whole-souled devotion, marital affinity, wifehood, husbandhood, family relations, courtship, love and matrimonial life are all foreign to his nature; and his association with the opposite sex is based on carnal gratification, on promiscuous congress and on sensual passion. Is he ruled, do you think, by high, moral and spiritual longings? No, he is not. His longings take the direction of the brothel and the grog shop. Guard your daughters from the association of this kind of men, for they are prone to evil as the fire-sparks are prone to fly upwardly.

The faculty of Amativeness is the principal center of carnality, when the person is low in organic texture and when the more ennobling faculties are weak in development.

It is in itself the very essence of reproduction, sexualization, transmission, perpetuation of the race, magnetization, functional stimulation, etc.; and capable of generating an animating impulse to every mental phenomena of expression, when it is under the gentle sway of the higher faculties. Blot it from the mind, and the human race would become extinct in one generation!

The faculty itself is not condemnable, but the unregulated action of the same is censurable and base.

Under the divine guidance of the Conjugal, the Parental, the Moral, the Humanitarian, the Spiritual, the Self-exaltative, the Logical, etc., faculties, it leads to conjugal purity, masculine gallantry, feminine charm, magnetic communion of soul and to domestic devotion, enthusiasm and ecstasy.

Millions of beautiful daughters and gifted sons are sacrificed on the altar of sensuality, and yet devoted parents can not counteract this evil. This evil can, nevertheless, be counteracted by instituting a reformatory school for all men and women born with unbalanced minds; and, furthermore, by preventing criminals from being born.

When human needs shall be known and studied, in their universality, according to the principles of Human Science, including PHRENOLOGY, the social evils afflicting mankind at the present time, will gradually disappear.

"Labor to keep alive in your breast that little spark of celestial fire, called conscience."—WASHINGTON.

Use no hurtful deceit; think innocently and justly; and, if you speak, speak accordingly."—FRANKLIN.

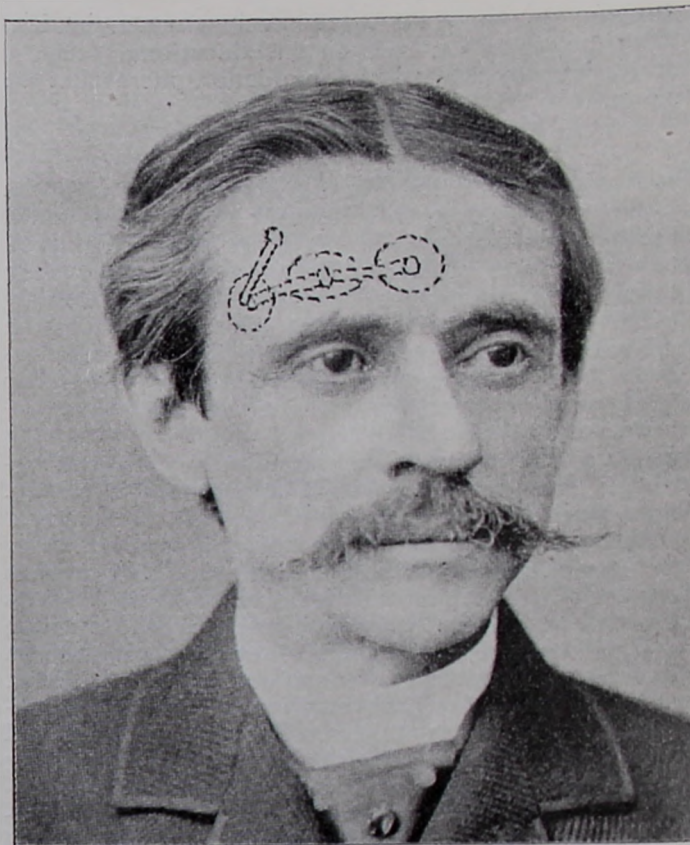
FROM A READER OF THE JOURNAL.

THOMPSONVILLE, ILL., 9-13, 1901.

DEAR SIR: Please change my address to Thompsonville, Ill. I cannot afford to miss your journal; I value it higher by far than any journal of its kind than I have ever examined.

Yours truly,

C. W. B.



A TRIP AROUND THE HUMAN WORLD. Its Countries, Peoples, Characteristics, and Customs

(Continuation of Chapter VI.)

There is a country on the Human World called Time. (It is *high time* I was writing about it too.) I suppose it is the birth place of Old Father Time. At any rate it is a *timely* country. Good time is perfection there. The inhabitants do not depend on artificial timepieces. They have the *sense* of time so perfectly developed that they can depend upon it. But they *appreciate* time and hence do not waste it.

Their first law is the law of time. All else must conform to this law. A minute is a minute there. To be out of time is to be out of harmony with all institutions.

In all the arts and industries in which time is essential they are approximately perfect, so far as time is concerned.

They are a musical people too. While they do not *sing* as much as they do in the Land of Song, they are better instrumentalists. In dancing, marching and playing all kinds of instruments they greatly excel.

They remember dates better than any peoples I have met before. The historical part is as distinct to them in a durational sense as twenty-four hours to the majority of mankind.

The branches of education they excel in are instrumental music, chronological history, metrical composition, revolutionary astronomy and longitude and time in mathematics.

The middle section of their foreheads, I noticed, was convex in shape.

Many of them know when all their brothers and sisters, uncles and aunts, and even grand parents were born.

My own faculty of Time got such a stirring up that it pays much more attention to time than it did before.

have learned that to travel intelligently around the Human World greatly exceeds in an educational sense, a Fitzmorris journey around the mundane sphere that we all live on.

CHAPTER VII.

From the Country of Time I crossed over into the Grand Central Country of Memory. Here I found a very striking class of people. Not for their originality for they were not celebrated in this way. They were noted for their memory of events. They particularly noticed all kinds of events *as events* without regard to the kind or quality. The centers of their foreheads were remarkably convex in form. They did not remember words, dates, reasons or principles as such but *only the actions connected with these*.

Things in action, motion, transition, etc., they recognized with the greatest pleasure and acutest accuracy. As historians they excelled all of the other countries I had visited. It mattered not what kind of knowledge or history it was just so it had transpired. They were a ready people. Their knowledge was on their tongue's end, as it were. They were great teachers in the single sense of memory. They handed down to their children a vast fund of historical information. They were great story tellers too. Not liars but literary, historical, genealogical, novelistic story tellers. Their children learned with remarkable rapidity everything that was interesting as an event. They were not a deep, broad thinking people, however. They depended too much on their memories for that. They were more nearly *accumulators* of knowledge than discoverers, thinkers, inventors, or creators.

(To be continued.)

MAIL COURSE.

For students wishing to study our science at home, we have prepared an extended mail course, which when thoroughly mastered, will enable a student to learn our science somewhat in detail. This course will cover a long period of time, and the instruction given consists of questions, answers, explanations, critical examination by questions, a great deal of correspondence, reviewing, etc., and will be very practical, scientific, elaborate and thorough. Experience has demonstrated that instruction can be given successfully by mail, when systematically conducted, and when a student devotes himself to his lessons with intellectual zeal.

We do not claim that we can teach you this science in a short time, for we know that this cannot be done, since the science is very extensive in its data and principles.

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If you wish to LEARN the art of Character Reading, according to the science of *Progressive* phrenology, you should take a course with us at once. Our methods of instruction are very elaborate, effective and practical, and a student taking a course with us can be assured of scientific competency after the expiration of the school term.

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615 Inter-Ocean Building, 130 Dearborn St.,

Chicago, Ill.

"A wicked man hardeneth his face."—Prov. xxi; 13.

HUMAN APPETITES.

By saying Human appetites we infer that appetites exist in some other beings as well. These beings are the animals. Every specie of the animal kingdom, from the ameba to man, inheres appetites in common with man. Man having ascended from the animal kingdom has been as low in protoplasmic morphosis as any of the brute species. By this is not meant only the primitive man, but each individual of the genus homo, from the lowest protoplasm and upwardly through the various embryonic stages of uterine development and fetal growth to the ripe stadia of experience, wisdom and gray hairs. Every human being is subjected to the same evolutionary law—that of individual unfoldment. Each one of us begins his developmental stage similarly to the animal species, but does not stop where they stop. We ascend under favorable conditions as high as those who gave us life and birth. Darwin, great as he was in science and learning, made a misstatement in declaring that man has descended from the animal. Man has not descended from them, but he has ascended from them—above them—until he stands forth perfect, noble, intellectual and spiritual in developmental unfoldment, cerebral evolution and immortal perfection forever more. He has brought his animal appetites along. He inheres the same animal tendencies as do the brute species. He is governed by the same cosmic uterine and developmental laws as they. He has the same physico-vegetative powers, animal instincts—brutish tendencies in him as have the animals, but he is under the subjection of more humanizing, ennobling and spiritualizing faculties. In other words he is a human being, and is so in proportion as he is under the sway of his spiritual sentiments and cognitive conceptions.

We shall now determine from scientific standpoints what is meant by the word appetite. Appetite, says The Standard Dictionary, is any physical craving or desire. Further, that it is that form of animal feeling characterized by distinctive cravings or wants.

For the sake of clearness, we shall divide appetites into, 1st, Vegetative; 2nd, Animal, and 3rd, Human. The vegetative appetites are the silent wants of the flora, exhibited in vegetable life and growth. The animal wants are those of the fauna or of the animal species, while the human longings are those aspirations, needs and wants peculiar to a human being. The latter could be called (1st) transcendental and (2d) temporal longings and needs. The transcendental aspirations and needs are those exalted sentiments, human longings and noble aims which draw the line of demarcation between the animal in man and brutes, and the noble in a spiritualized man. They distinguish the evil-minded criminal from the noble-minded saint. The temporal group of appetites is that group of faculties which is necessary for our physical existence.

Man is, in reality, related to the three kingdoms—the mineral, the vegetable and the animal. His osseous system relates him to the mineral kingdom; his muscular system relates him to the vegetable kingdom; his vital system relates him to the animal kingdom; while it may be added that his nervous system is the link which unites him to the spiritual realms. In proportion as this latter system is perfect in intellectual and spiritual evolution will he be nearer to immortal perfection.

It is through evolutionary processes of unfoldment, in nature's cosmic laboratory, that this system has been evolved; and in the gray convoluted layers of his brain are recorded his past history of unfoldment, his present endowments and his future temporal and spiritual possibilities.

In these temperamental systems we find the fundamental causes of his appetites. Here they are slumbering in the vegetative matrix of matter; here they unfold their uterine life; here they live and grow; and here they develop themselves, until they become giants in strength, terrible in their demands and volcanic in their action.

Do they need control? Indeed, they do! If they were not controlled, they would sweep us out of existence with a might more terrible and lasting than that of a mighty hurricane. Hence, also, we find that mother nature, whatever her cosmic intelligence may be, has, in her foresight, kindness, wisdom and motherly solicitude, created faculties qualified to govern, guide, direct and educate this demoniacal mob, situated in the lower region of the brain.

The appetites, these devils in man, are called in phrenological language, Amativeness, Destructiveness, Alimentiveness, Bibativeness, Approbativeness, Acquisitiveness, Secretiveness, Combativeness and Self-esteem. When these faculties are not regulated by the nobler sentiments and by intellectual education, they may lead to numerous evils. Thus, Amativeness may become the center of sexual dissipation, psychopathia sexualis, and sensualism. Destructiveness may lead to ebullitions of temper, incendiarism, cruelty, murder, war, devastation, carnage, execrations, etc. Alimentiveness may prompt to gormandizing, gluttony, acoria, debauchery, etc. Approbativeness may instigate to vanity, ostentation, affectedness, foppery, flattery, self-praise, love of glory, etc. Bibativeness may give a tendency for excessive drinking and thus lead to intemperance, alcoholism, liquor traffic, dipsomania, etc. Acquisitiveness may lead to commercialism, cupidity, kleptomania, larceny, theft, parsimony, etc. Secretiveness may give a predilection for hypocrisy, cunning, deceit, fraud, craftiness, duplicity, dissimulation, etc. Combativeness may, by its preponderant and unregulated sway, lead to contention, quarrels, pugilism, controversialism, rashness, quarrels, strife, etc. Self-esteem may give uncontrollable appetites for power, domination, selfishness, fancied superiority, imperialism, audacity, absolutism, scorn, etc.

By opening a dictionary and by studying the same, we will find how very numerous the names are denoting the tendencies and action of these appetites. By the co-operative action of these propensities is born new tendencies and new names to decorate the pages of criminal archives, histories and dictionaries.

The phrenologist can interpret the results of their co-operation, and knows, to a great extent, what special faculties in combination give birth to those innumerable tendencies. He knows that a strong development of Approbativeness and Destructiveness results, by their co-operative action, in revengeful sensitiveness, emphatic boasting, nervous anger, aggressive self-praise, very active vanity, etc.; that the Dynamic faculty (Dest.) joined to the Nutritional faculty, result in cannibalism, butchering of animals and eating their flesh, voracity, (greedy appetite), etc., as also, resulting in energetic industry in procuring foods, etc.; and he knows that strongly developed faculties of Approbativeness, Destructiveness, Amativeness and Alimentiveness, when acting together, result in coquetry, flirtation, ambition for eating, promiscuousness, a vain desire to be extolled by the opposite sex; an inclination for eating in the presence of the opposite sex; ambition for feasting; a tendency to flatter the fair sex for the purpose of obtaining good food; a pride in being fat and well fed; an appetite for the festive board, for carnal gratification, etc., etc. Thus, we have appetite for food and eating; for coquetry, flirtation and sensualism; for flattery, glory, vanity, boasting, self-praise, power, sex-association, pride, etc. Jealousy is a result of the action of Approbativeness and Amativeness. These two mental units when acting together create a desire for amative popularity, and when the passionate lover

[?] finds that he is losing the favor of the object of the faculty in question, his heart is filled with passionate envy toward his rival. The result of this is called jealousy. Add to this facultative combination the faculty of Destructiveness and the action may lead to active hatred and often to murder—jealousy being the motive.

Appetites vary in different persons, being in their very nature primitive and permanent conditions of the mental faculties, either inherited or acquired, giving rise to tendencies, and leading to certain actions peculiar to the faculty or the combination of faculties in action. Thus, a strong appetite for the sex and for sex-association is the result of a predominant development and activity of the Creative faculty [Amat.]; and this appetite is permanent in itself; while jealousy, passion, fondling, reproduction, sexualization, etc., are simply the results of the activity of this Creative faculty, in connection with other strongly active powers of the mind; the latter being varying and impermanent states of the faculty, etc. This amative appetite springing from a powerfully developed Creative faculty may or may not be under proper control, guidance and direction; and when it is not under rational guidance it results in promiscuous association, polygamy, psychopathia sexualis, etc., in which case it is degrading, sinful, despicable, censurable and base.

Passion being the result of intense facultative action, may or may not be permanent. If it be very intense and permanent, it is apt to send its possessor to the lunatic asylum or to the grave; since it drains the system of its strength and burns up the neurocytic vitality on the altar of passion; causing brain fever, etc. It should be remembered that insanity is nothing else than brain fever, prostration of the gray neurons of the brain, etc., caused by too passionate and intense brain-action, or by extraneous causes or injuries of the cortical layers.

When the brain-centres used by a faculty are powerfully developed, the faculty residing in these centres becomes intensely active; thus, generating in the mind an intense, inordinate, overpowering, and even insane passion or longing, which is intensified by the development of the active, impressible, susceptible and inspiring forces of the mind, and leading to abnormal passions, insane tendencies, nervous fears, etc., which result in criminal, suicidal, insane, etc., actions over which the unfortunate victim has no control.

His actions are born of innate tendencies, and these are the results of inharmonious mental and physical developments. To punish such an individual for his acts is the height of ignorance, and we may say, as insane as the act committed by the offender. He should be reformed, changed, improved, regenerated and altered in the gray cellular structure of his brain. Passion, considered from psychological standpoints, may or may not be noble in its nature; while emotions are always noble; yet, appetites are, generally considered, ignoble, low, physical and animal in their nature. We speak of passion for music, passion of love [conjugal], passion for glory, jealous passion, passion for war, passion for traveling, passion of pride, of avarice, etc.; we speak of emotions of fear, the emotions of love, esthetic emotions, spiritual emotions, religious emotions, etc.; and we speak of the appetites of the flesh, appetite for food, appetite of thirst, appetite of sex, appetite for evil, etc., thus adjusting them lower in the scale of the mind; but, whatever name states of mind have received all collectively are results of strongly or weakly developed mental faculties. The faculties located in the lower part of the brain, giving rise to the appetites, are the most dangerous type of faculties, when not under intellectual, moral and educational guidance. They are then the devils in man, leading to results anything but desirable. They occupy mostly the lower part of the brain as can be seen in the accompanying picture.

MR. VANDERBILT'S DULL LIFE.

Enjoyment is a Question of Brains, Not a Question of Money.

Mr. W. K. Vanderbilt, principal owner of the New York Central and other railroads, proprietor of a hundred million dollars or more, complains that life is dull. He says that the man who inherits money has a sad time.

He does not enjoy the excitement of building up his fortune. Merely hanging on to it and adding to it is only a dull occupation.

Mr. Vanderbilt does what he can to get a little fun out of life, but he thinks his lot a sad one. He pities himself, and he confides his self-pity to the reporter who interviews him.

Mr. W. K. Vanderbilt is a very pleasant, sympathetic man, with friendly eyes, a pleasant, sincere smile and nice curly hair. Taking him all in all, he is not a bad sample of the average American.

Mr. Vanderbilt imagines that he is to be pitied because he lacks the excitement of making his fortune. He is mistaken. *He* could never have made the fortune; he could never have had that excitement.

His grandfather, the late Commodore, who worked in a rowboat between Staten Island and New York City, enjoyed life *because he had to work*, because he was a *capable, creative* human being.

William H. Vanderbilt, father of W. K., enjoyed life in a lesser degree. He, too, had a certain amount of rugged ability. Although supplied with money, he did *work*, and he enjoyed life.

The trouble with Mr. W. K. Vanderbilt, and a good many other rich men, is this:

They imagine that pleasure ought to consist in having a big *pocke'book*.

Pleasure really consists in having a big *brain*.

Pleasure is capacity for strong emotion, and that capacity is in direct proportion to the size of the brain, to its complexity of structure, to the integrity of the human working mechanism.

John Ruskin inherited a great deal of money, but he was not a sad man. He was very busy and very happy.

He devoted his energies to demonstrating the genius of a Turner, a great painter; Mr. W. K. Vanderbilt spends his money to develop the genius of a Tol Sloan, a midget jockey. The difference between the two men, between their minds and their capacities for enjoyment, is the difference between a great artist and a great jockey.

The jewsharp cannot be a violin, no matter how it may try. It cannot produce the music of a violin. It can only be a jewsharp.

Mr. Vanderbilt is not unhappy because he has money.

He is unhappy *because he is W. K. Vanderbilt*, because his great fortune is owned by a small brain, incapable of feeling great emotions.

He has in his hands unlimited power for good, and he does not know how to use it.—*Chicago American*.



An atheistic gentleman, in San Francisco, once asked me if I believed in a devil, a hell, damnation and perdition, whereupon I answered that I believed in many devils; and that I believed them to inhabit the lower regions of the brain, where they hatch their machinations, originate their vile schemes, execute their diabolical designs, gratify their evil wishes, participate in their sensual orgies, and where they have their pandemonium of diabolism and deviltry. Right here is hell at its boiling point; and here is the horny Prince of Evil arrayed in full uniform, ever ready to tempt, seduce and entice the celestial, noble and innocent children of light into temptation and evil.

When we shall have developed spiritual and intellectual strength sufficiently to control and guide this mob of evil appetites, we shall be prepared to enter the celestial spheres and associate with angels and saints "forever and forever."



TWO ROMAN NOSES

ARE TOO MANY IN ONE FAMILY.

THE COMBATIVE NOSE.

The facial horizon of these two faces looks rather threatening. The owners of these two faces do not seem to affiliate. Here is where one "Greek" has met another. These noses are distinctly of the combative type, as seen by the development of the lower nasal anatomy, or where the reader will notice the indicating arrows. These faces look like a battlefield with the military guise ready at a moment's notice. Two such noses would be one too many in one household, because their owners would have a beligerent or war-like spirit. They would both be on the defensive, ready, at any and at all time, to resist, defy, dare, oppose, controvert, challenge and contradict each other, and enter into all sorts of controversies, disputes, arguments, wrangles, litigations and contentions. They would not necessarily become offensive, hostile, resentful or aggressive, which all come from another faculty, but they would deliberately, coolly, and sneeringly defy, oppose and contradict each other, and this without becoming angry or without coming to blows. The faculty in question [Comb.] would not cause them to assail, attack or injure each other, for this comes from another faculty [Dest.], but they would both be inclined for contention and wrangling, and thus be lead to quarrels, disputes and brawling.

A person possessed of a strong development of Combativeness would not always argue for the purpose of defending interests, rights, objects, principles, laws, etc., he would, very often, wrangle, dispute, oppose, etc., for the sake of contention and opposition. The very nature of this faculty is to oppose, contend, contradict, defy, to encourage the mind to action, to give a desire for opposition, contention and victory, and to communicate military calm to the soul. When the faculty be normally developed, it gives conversational freedom, enterprising cour-

age, antagonistic defiance in times of battle, presence of mind in times of danger, valour to convictions, valiance to action, daring to religion, courage to the ambitious, spirit to the affections, boldness to the sentiments, dauntlessness to resolution and intentions, steel to intellectuality, strength in distress, resistance to oppression, calm to faith, intrepidity to impulses, calm and valor in battle, boldness in danger, fearlessness in hostility, prowess in war, mettle in argument and contention and bravery to every act, thought and feeling; while when the faculty be too active, it leads to contradiction, controversies, brawling, wrangling and pertinacity, as well as a dislike for being convinced or conquered, justly or unjustly. When this faculty is strongly developed in two conjugal partners, the domestic peace is apt, at some time or at another, to be disturbed; hence, this imposing impulse should be less pronounced in the one than in the other. This holds good, also with business partners, associates, friends, family members, etc. When the faculty is strong in action and development, the lower third of the nose will be prominently developed, as seen in the engraving, heading this article. When both of the motor faculties [Comb. and Dest.] are strong in development and action, the nose will be more of a Roman type, large, sharp and prominent, and this combined with a large intellect would give energy, force and courage to intellection and argumentation; and would often give the person intellectual claws for the laceration of the literary productions of other people. He would, then, become a contentious, controversial, fault-finding and merciless critic, always making hostile attacks on the intellectual productions of others, and thus make enemies with tongue and pen. People having a prominently developed, sharp and bony nose, have, also, great power of will, courage force and energy; not that the nose itself confers such power, but the underlying principle of the motor faculties causes both.



HUMAN FACULTY

A Monthly Journal devoted to the highest and best uses of all Human Faculties, and how to *measure* them in all kinds of men, women and children.

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EDITORIAL.

The Science of Phrenology, is in reality, the science of the brain, being at once, both a science and a philosophy, and resting, in part, on its accessory branches of Human science. It is really a branch of Human Science or anthropology, although it has not, hitherto, been considered as such by anthropological scientists. The science of phrenology, considered from philosophical, political, social, religious and intellectual standpoints, has greater influence on human conditions than any other science.

The most prominent scientists, clergymen, statesmen, etc., of the world have known this, and have, furthermore, declared this with tongue and pen. These men have not been ordinary men, but have been among the most learned and prominent in a public sense.

Anyone acquainted with the biography of prominent men knows that such men as Conolly, Johnson, Berzelius, Caldwell, Carmichael, Harrison, Stokes, Corvisart, An-

dral, Vimont, Le Gallois, Cloquet, Broussais, Sir Wm. C. Ellis, Prof. Otto, etc., have been among the brightest geniuses of the world, and each one of these men has, in connection with thousands of others, declared with tongue and pen, that the phrenological philosophy is the most important one of all the sciences, of all the arts and of all the philosophies. The learned and erudite Sir Alfred Russel Wallace, in his "The Wonderful Century," 1898, writes as follows: "In the coming century Phrenology will assuredly attain general acceptance. It will prove itself to be the true science of the mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences; and its persistent neglect and obloquy during the last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science at the very time they were making such splendid advances in other fields of thought and discovery."

All these men, in connection with thousands of others, have foreseen the extensive benefits derivable from our noble philosophy. Judging, also, from increased demands for phrenological books and literature, from inquiries made by students, from investigation made by prominent men, from the organization of phrenological societies and schools, and judging from increased phrenological interest in general, we predict a millenium of phrenological progress in the near future.

This is, also, encouraging for all phrenological practitioners, both those active in journalistic work and those operative in the field. Many humanitarian phrenologists active in phrenological directions look forward to this millenium of progress and recognition, which we feel assured is close at hand.

The science is marching forward with progressive steps.

"The mind is the architect of the body."—BERZELIUS.

"Such as the mind is such will be the body."—FOWLER.

"The living substance in matter is the formative principle."—BUCHANAN.

THE FORMATIVE PRINCIPLE.

To explain, from scientific standpoints, what the formative principle in matter is would be impossible, since it can not be manipulated nor seen, in its tangible form, in the scientific laboratories. It cannot be perceived with the finest microscopic instruments, and hence, can not be studied in its individually chemical elements. Like electricity, it can only be studied by its expressions or manifestations.

The internal forces of cosmic matter are ever active, transforming matter into ever changing forms by disintegration and reorganization. These forces are the infinite energies seeking to combine, in regular rhythmic order, through their cataclysmic action and reaction, according to the laws of individual focalization and cosmic evolution. The greatest mystery to the physicist, in his study of the vegetative life, as well as of the order of crystalization, is the inherent

(Continued on page 233.)

"When you tamper with the juvenile mind you tread on sacred ground."—TEGNER.

JUVENILE EDUCATION.

Juvenile education is one of the most important movements of the age, and this because it is the very foundation of municipal, civil and national life. The ethics of family life should be studied from the standpoint of mental philosophy, or in other words, it should be studied from the standpoint of juvenile needs. It has been stated that "everything is governed by law;" and the little matrimonial cherub of the home is no exception to this law. He has the eternal law of juvenile needs, gifts, tendencies, aptitudes and possibilities written in his own physical and mental constitution; therefore, in proportion as these laws are understood, interpreted and taught to him, from his earliest stages of childhood, will a true foundation be laid for his future happiness, prosperity, health and development; and depend upon it, fathers, mothers, nurses, trainers and educators, that unless you understand the laws of his constitution, and unless you conform to these his constitutional laws, you will *never, never* be able to nurture, train and educate him according to the demands of these laws, nor be qualified to construct a lasting superstructure of happiness, success and education for him. Your preconceived opinions, your parental solicitude, your maternal and paternal devotion, your parental desire for juvenile education, your infant hospitals, your tenderness, playfulness and care, your toy factories, your juvenile literature, your stirpiculture and your pedagogy, your parental conceit and prejudices and your well-meant banqueting and education of your domestic plant will not help, unless you conform to these immutable laws written in his very soul and body. The art of nurturing, training and educating the juvenile generation is not an easy one; and we may say that no one is even qualified to bring up and educate one of those family cherubs unless this nurse or educator be acquainted with the inherent needs of the child. The rearing, the training, the education of children has been and is now a pedagogic theatre of illusion and fancy, having neither a circumference nor a center; and this because the laws of man are neither understood, taught nor practiced. Why is it that the greatest number of the people are failures? Why is it that our gifted sons and our beautiful daughters fall victims to sick-houses, to lunatic asylums, and to graveyards? Why is it that our jails are full of those (mature) two-footed flowers of the happy fireside? Why is it that our daughters become inmates of the brothel? Why is it that our sons spend their money, time and efforts in the direction of saloons and grog-shops? Why is it that our gifted children drift as seaweeds on the ocean of life? Let parents answer; let nurses, trainers and educators answer. Let those answer who sneer at the teachings of Human Science, and at its interpretation of juvenile needs, conditions, education and laws.

The mental faculties have been discovered, their real existence tested and verified, their mental phenomena of manifestation studied, the observations and the facts regarding them recorded and the same reduced to a practical philosophy for the use and application of the whole human race; therefore, our children could be trained and educated according to the needs of their constitution, the laws of nature, and money could be expended more prudently on the education of children than now is the case in many instances.

This science has proven that brain-cells can be manufactured and stored up in the faculty-centres of the gray layers of the cerebral cortex; that these centres constitute the mental instruments of every physiological act performed by the faculties; that every tendency, fear, appetite, gift, notion, habit, impulse, etc., can be increased or decreased according

to the laws of developmental activity or, non-use of the faculties; and hence, that character can be changed and perfected, fears counteracted, tendencies overcome, appetites governed, nervousness overcome, habits changed, crime prevented, insanity treated more successfully, drunkenness prevented, gifts directed, tempers controlled, health increased, children guided into paths of virtue and rectitude, and juvenile education regulated according to scientific and pedagogic principles.

We do not lack knowledge regarding juvenile education, neither are we devoid of parental solicitude for the welfare of the rising generation, but we are too ready to sneer at the teachings of science, too indifferent regarding the indoctrination of its principles, and too ready to ignore the laws of nature.

Do our sons and daughters, nationally considered suffer the consequences of our ignorance? Let jails answer. Let sick-houses, asylums, hospitals and graveyards reply; let saloons, grogshops, and houses of prostitution reply; and let the idle, drifting, penniless, criminal and mendicant crowds answer. Why does a young man steal and rob and murder? Why does a lovely daughter become a prostitute? Why does one young man become an evil-minded criminal, another a loafer, a third a drunkard, and a fourth a perpetrator of arson, etc.? Is it because our systems of education and government are so very complete? Or is it because we do *not* give them a *CORRECT* education, or one in conformity to their demands, and according to the highest principles of Human Science, including

PHRENOLOGY?

Juvenile education in order to be complete must begin elsewhere than in the intellect. The intellect can only execute the tendencies of the propensities, appetites and impulses; and when we train the intellect of an evil-minded person, we only increase his ability for committing outrages, and thus only make him more dangerous. The incentives to action, the motives for conduct and the spurs to temptation arise, not in the intellect, but in the appetites, etc.; and when the governing powers of the mind are weak in development, the person cannot control his actions according to moral, etc., dictates; and hence, his noble faculties have not power to govern his appetites, and, therefore, the person becomes a slave to his propensities and a victim to temptation. Where then should his education begin? In the intellect? No. In the appetites? No; It should neither begin in the intellect nor in the appetites. But it should begin in his nobler faculties. His regulating, controlling and moral faculties must be strengthened. But how can this be done? It can be done by increasing the gray cells in the cortical layers of the controlling faculty-centres, or by increasing the brain-cells in the faculties of Self-esteem, Conscientiousness and Benevolence, especially, or in fact, in all those faculties that have influence on moral conduct and self-control. But, how can this increase be effected? By stimulating the faculties to action, or in other words, by using these mental powers. Action is life, and inaction is death. By using a muscle we increase it in size and in power. So also with a faculty. By using it constantly it grows in strength, until it is able to throw a controlling sway over evil tendencies, and hence, over the conduct of our sons and daughters.

The faculties are governed by the same physiological law as the muscles; are fed by the same nutritive processes; and are subjected to the same developmental law—that of growth through functional activity. The blood carries the bioplastic cells to those parts of body and brain that are energetically and prudently exercised, and therefore, a faculty, being weak in development, can, nevertheless, be exercised until it

grows in size and strength, and thus, in the course of a few years becomes a power capable to govern the tendencies of the appetites; in fact, all such evil tendencies of the appetites would actually be electrocuted by the generated currents of one or more of the principally controlling facultative batteries. A person strong in moral self-control is not tempted by anything or by anybody. He experiences no temptation. A person who can be tempted is not morally self-controlled; and, therefore, requires to reconstruct his mind, or in other words, his brain.

Juvenile education should begin where it is needed, just as a building should be repaired in that place in which it is defective.

But juvenile education should begin long before the child is born, or even conceived. We know, if we have studied the laws of heredity, that the state of mind, the age, conditions, circumstances, surroundings, etc., of the parents, previous to and during the time of conception, have a great influence on the child, and are, furthermore, the very foundation of the directing and moulding forces of his mind. The active forces or faculties in the parents previous to the generic and during the embryonic and fetal periods become actively directing and moulding faculties or forces in the child. They determine his future destiny by the force of the laws of heredity. Hence, the parental necessity of duly preparing for the introduction of a human being into the world; and for laying an embryonic foundation for genuine juvenile education long before the child is born or even conceived. Or in other words, parents should cultivate and develop such faculties or traits of character which they wish to appear in their child. They should, also, know, during their mating or conjugally selective period, whether they be or not be mated according to the laws of conjugal affinity; for if they be not mated, they cannot affiliate in all their social, industrial, intellectual, moral, etc., relations, and hence their union would be in many respects, detrimental to their offspring.

"Each after its own kind," is a Biblical saying and at the same time a natural law; and in this very sentence is centered the law of "sexual selection." If parents violate this law, they take, by force of the same, the results of its violation, while their child is subject to all the future consequences introduced or caused by their violation of this law. A child, as Henry Drummond remarks, can not select its own parents, having nothing whatever to say or do regarding his birth or, his transmitted hereditary endowments, etc., but is rushed into the world without consultation and forced to suffer for the transgressions of his parents all his life, and in time transmits his traits of character to his child, and so on, "to the third and fourth generation." We all recognize this hereditary law in saying, "Like father like son," and should, therefore, study it in all its details, in order to become acquainted with its data, its principles, its use and its application, and thus be able to transmit desirable tendencies, gifts and powers to our child, that he accordingly may have the desire for noble conduct, and power for education along desirable, well-directed lines under the wise guidance of his devoted parents.

It is true that the brain can be reconstructed, that tendencies can be changed, that habits can be overcome, etc., afterwards, this is, however, a very slow work, a work which requires moral and intellectual determination, constant application, and a knowledge of the laws of development and growth; and, it should be remembered, that a child—and people at large for that matter—always follow its or their own tendencies in every way, thus nourishing only those mental forces already preponderating in the balance of his or their minds, and accordingly omit, forget, neglect, etc., the laws

and means of facultative development. Therefore, it is always best and mostly effective to lay a solid foundation for happiness, success, education, etc., of a child before the period of conception and birth.

Below we insert a picture of a baby who is being reared, trained and educated according to the laws of his own constitution; his parents being acquainted with his principal needs. He is, indeed, fortunate!



The picture was taken when the little gentleman was three months old.

He inheres possibilities; and under the wise, parental guidance, training and education, he is being developed according to scientific principles.

In rearing, training and educating a child everything in his make-up should be taken into consideration, such as, his physiological powers, centres, organs and functions; his temperamental anatomy, mixture, structure, textural strength, molecular compactness and atomic quality; his transmitted or paligenetic nature, tendency, disposition and mental direction of mind; the amount and direction of ancestral training, occupation and education; his own natural talent, growth, age, needs and possibilities, etc., etc., in order to be able to give scientific advice, guidance, etc., regarding the needs of juvenile education. One child is different from another child, and hence, requires a special kind of education; but this special kind can not be given him by parents, nurses, teachers, educators, etc., unless each and all be acquainted with the physical and mental factors of the child.

We know that psychologists, educators, parents, etc., think that they understand juvenile needs, and juvenile education. The question is do they? Let houses of prostitution, jails, lunatic asylums, sick-houses, saloons, hospitals, etc., answer.

If, at the present time, the education of children be perfect, why then do so many of our children land in jails, brothels, etc.? Genuine education would save all from wickedness and crime by its reformatory influences and by its reconstruction of the brain in the moral and in the governing faculty-centres, according to the laws of action and growth.

Remember that we are not criticizing educational institutions; but rather the lack of them in special reformatory directions. We need reformatory institutions where we could send unfortunate children, born under unfavorable hereditary conditions. A child born with an unbalanced brain is prone to unbalanced actions, and requires, as we have said before, a reformatory education, consisting in the reconstruction of the brain, according to the principles of science.

In this very direction juvenile education is incomplete, and will remain so until all shall have recognized and studied the mental faculties discovered by Dr. Gall and by others who have followed in his footsteps.

THE HUMAN AND THE ANIMAL BRAIN.

An animal and a human being when we consider the commercial, political, moral and intellectual evolution of the human race as compared with the condition of the animal in these respects are very far apart; but, it is not only a difference of the above named conditions but, also, a difference in brain structure and development. The animal brain is principally developed in the base, behind, at the sides and in the lower portion of the frontal lobe.

Brahma declared once that the destiny of every human being depends upon the shape of his skull, or in reality, on the development of his brain, and this inferential conclusion is, in every way, justified by observational discoveries and by inductive conclusions made by scientific men.

The brain is considered by every man of ordinary intelligence to be the instrument or "Organ of the Mind," in whatever degree of development, state, condition or formation it is found. The appetites are found in the base and in the sides of the brain, the social affections in the occipital region, the ambitions in the crown, the perceptions in the lower part of the frontal lobe, the conceptions in the upper portion of the frontal lobe and the religious sentiments are found in the coronal region. In the animal the base and the sides of the brain are predominantly developed, while the upper frontal lobe is defective and the coronal region nearly entirely wanting.

In proportion as these latter portions of the brain expand, in that exact proportion will we find man civilized, humanized, progressive, philosophical, spiritual and removed from the animal world. In the savage these latter regions are somewhat defective, while the animal propensities are strongly developed. The appetites in man and in the brutes are identical, and in proportion as he is swayed by his appetites is he nearer to the brute creation. The appetites constitute nearly all of the mentality of the animal; while the mentality of man consists in his superior intellectual, moral and spiritual brain developments.

MENTAL FACULTIES.

A series of articles on Phrenology or Mental Philosophy, commenced in the August number of "HUMAN FACULTY," in the year 1901.

Having concluded the nomenclature and classification of the brain-centres, we shall now consider the functional activities of the mental units, according to the respective groups of the faculty centres. We shall begin with the Vito-Industrial group, of the Affective class.

This group, with its vital and industrial faculties, enables and inclines the mind to attend to physical wants, to provide nourishment for the system; to run the machinery of life; to care for, protect, defend and preserve life; and to provide food, drinks, money, property, safety, home, useful articles, etc., for its owner. They enable us to protect ourselves, to contend, execute, battle and fight, and to subdue other people, animals, the earth, cosmic forces, and to utilize all for the benefit of one-self, and for existence and self-preservation. They give force to our will, courage to our convictions, dauntlessness to our thoughts, intrepidity

to our actions and dashing industry to every one who possesses them in a predominant degree of development. They enable us to fight the battles of life in a courageous manner, and to attack anything detrimental to the welfare, interests and gratification of the individual, whether he be man or beast. They give relish for food and drink, desire for money, property and valuables, and, an inclination to defend, as much as possible, the life of the individual and the means of his self-preservation. These faculties lead to industrial, political and commercial activity; to action, force, energy and courage in the various walks of life; and to reservation, policy, self-protection, repression and discretion in everything that we (our mind) wish to do. They give mental momentum, energy, force and power to our every act, thought, feeling, expression, conviction, and aspiration, enabling us to watch over the interests of our existences; to maintain our rights (and a little more), and to protect the means of our, so-called, animal wants. They are the chief mainsprings of industrial, commercial and active life. Without them good bye to industry, commerce and business action.

They have been called the selfish propensities and are so, but they serve their uses in the industrial mechanism of the world; and are the very foundation of human life, of individual preservation and of industrial evolution. Each faculty has a special duty to perform, and serves its place in the structure of body and mind, as well as in the cosmic factory of nature. These facultative units have, each and all, a duty to perform, a function to attend, or, some object in nature to take cognizance of. These faculties take cognizance of life, existence and of the dynamic functioning of the machinery of life; giving desire for opposition, contention, controversy and victory; leading to mental potency, vim, cogency and pressure; impelling to alimentation, nutrition and repair of function; creating a desire for liquids, fluids, beverages, and the aquatic creation; predisposing one for business life, frugality, saving, economy and financiering; giving power of reserve, repression and commercial finesse; giving a predilection for home, native country, national institutions, rural serenity and inhabitive permanency; inspiring to caution, watchfulness, solicitude, guardedness, restraint and precautionary conservancy; and in general causing one to look into, and taking care of, his individual interests.

These faculties, in connection with a few others, will, when strongly developed, and not regulated by strongly developed moral, spiritual and intellectual senses, lead to brawling, contradiction, contention, pugnaciousness, commercialism, cruelty, aggressiveness, spitefulness, ferocity, excretions, savagery, brutality, devastation, murder, war, gluttony, voracity, acoria, intemperance, dipsomania, parsimony, theft, cupidity, deception, fraud, craftiness, fear and all manner of evil, proportional to the strength, development and direction of these appetites. They are the devils in man; yet, constitute the very foundation of his existence, and are essential in every truly successful man or woman. Many times we condemn these faculties in others, and often in ourselves, yet, it is not really the faculties we condemn, but rather their unregulated action and direction.

When these vital and industrial centres be weak in developmental strength, the person becomes comparatively useless for the affairs of life. He becomes then unable to protect himself in the battle, strife, competition and commotion of life and existence. He will then lack energy and courage, force and industry, reservation and "pluck," vitality and strength, etc.; and becomes unwilling to think, act, work and move. He will then be unable to suffer hardships of any kind, and will care but little for securing money,

property, food or drinks. He will not be able to provide the necessities of life for himself and will generally complain about "hard times," wrong institutions, etc.; and be inclined to condemn the wealthy plutocrat and the progressive merchant. He becomes a prey to the wily designer, too candid, trusting, tame and lazy; too sensitive and liberal and often leading the life of a homeless vagabond, a solitary wanderer, or a penniless mendicant. He becomes useless.

On the other hand, when these, so called, "Propensities" are predominantly developed, they have, by their allotropic mixture with the other mental powers, great influence on man in all his domestic, political, moral and intellectual relations. Thus, they give "bigotry to religion," "bias to justice," "prejudice to judgment," "selfishness to ambition," "jealousy to love," "policy to charity," finesse to financiering, cunning to action, diplomacy to statesmanship, mysteriousness to social life, dissimulation to conduct, etc.; depending on their co-operation with the other faculties. They are located in the side head, causing the head to appear wide and circular in the side region, when pronounced in development.

The figures below are excellent illustrations of a strong development of the above mentioned faculty-group.



The shaded portion in the side head represents the region occupied by the vito-industrial group.

Observe the width of his head, the contracted and selfish eyes, and the width of his nose. He is eminently qualified to provide means for his self-preservation and animal gratification.

In the above figure we have a side view of the selfish region of the brain. The shaded portion represents the area occupied by the most selfish faculties in man. In that part of the brain originates self-love, egoistic ambition, animal appetite, greed of power, self-conceit, selfish aims, self-interested affection, love of glory and fame, commercial cupidity and all sorts of self-seeking tendencies, desires and longings.

People strongly developed in this region of the brain have, generally, an alligator constitution, being strong, powerful, robust, tenacious, wiry, enduring, callous, cold hearted, pitiless, selfish and insensible. They are well qualified to take care of themselves and to use their intellectual, moral, political and social education in selfish directions. They care mostly for their own selfish progress and gratification, being ever ready to destroy anything detrimental to their own interests. Their plans are ever calculated to promote their own selfish prosperity, advantages, benefits and gains; and their object, aim and efforts center on *self*. They are qualified to buy, sell and handle worldly goods; to produce useful articles, wares, foods, drinks, etc.; to build up nations and individuals in a selfish sense; to carry on warfare and to protect their own individual, national or international interests. They are suited for colonizing, farming, road-building, lumbering, bridge-building, politics, national economy, business, hard labor, money-making, selfish organizing, fighting, warfare, etc., etc., depending, of course, on the development of the intellectual, etc., powers, as well as on the education which they have received. Without these faculties, good bye to industry, business life, finance, trade and manufacture. These faculties, however, do not confer talent to build, construct, manufacture, trade, make money, etc. They only give physical power, mental momentum, selfish impulse, motive to action, and an inclination to acquire means for self preservation and selfish gratification.

They are the very foundation on which to build our individual, national, international, social, spiritual and eternal

super-structure. Without these faculties the love, will, ambition, talent, etc., of man would be entirely worthless.

If you wish a lover capable to love, cherish and protect you; if you wish a strong, efficient and industrious servant; if you desire a dashing, fearless and energetic business partner; and if you be in need of an enterprising manager, see to it, that he has a strong development of these faculties, in the first place, and in the second place, study out the direction, education and regulation of the same. If they be not under the control of the higher faculties, the person is apt to be a devil incarnate; while if these faculties be properly directed and educated their action may result in noble, progressive, humanitarian and spiritual ennoblement, and give power of individual progress and self-evolution.

In the next journal we shall consider the social group of brain-centres, with their respective faculties.

"Everything positive becomes convex in form."—PROF. VAUGHT.

Continued from page 228.

energy and formative power by which metals, rocks and the entire floral nature preserve their separate individualities of character, throughout the developmental stages of formation and growth. This separate distinction of type, nature and character is mostly apparent in the flora, but, also in the animal species. What that power is, in an organism or in a structure, which causes a mineral, vegetable or animal structure to organize in a certain order and to preserve an individual distinction of type, the scientist is unable to answer. There is in every rock, plant and animal some inherent power causing each to grow with chemical changes, to preserve its individuality of type, and this in spite of the natural tendencies of the cosmic elements to combine and form structures unlike either of the original elemental factors. Chemists know, through their experimentations, that a mixture of certain elements combine and form a new compound; and that there is a tendency in matter to combine and form new compounds. They know, also, that a structure inheres a formative principle by virtue of which the organism refuses cosmic elements not affinitizing or corresponding to its individuality of type; but, why this is so, the scientist can not understand; considering the fact that the tendency of elemental matter is to combine and form new compounds, new structures and new morphological changes and transformations. Without this elemental tendency operative throughout the entire cosmic universe, there could not possibly have been diverse structures or formations in the mineral, vegetable and animal kingdoms. We could not have had carboniferous, silurian, sandstone, etc., formations, nor floral, animal, etc., individualities, were it not for the "Inborn formative principle that holds and perpetuates the form safe from the chemical changes incident to this law of chemical combination."—Lockwood.

This living and formative principle has the power to reject or select, out of the matter supplied, that which is or is not consonant with the typical needs of the individual structure or organism.

What this formative principle is would be impossible to explain, since it can not be seen nor studied in its cosmic form. We can, however, study it in its expressions of life, and through them know its intelligent, potent, subtle, and formative force, energy and operative manifestations, in every stone, leaf, plant, insect, animal, etc.

The matter which we see is only the external phenomena to ocular sensation; which, nevertheless, contains the inherent formative principle. This subtle force is the real living structure, although invisible to our ocular perceptions.

Everything in nature is permeated by this formative force. All matter inheres it. It is found in the unyielding rocks as well as in the plasmatic structure of the human brain; it is found in the minutest atom as well as in the nebular world-ocean of the infinite universe. It is found in the fragrant lily, in the scenting rose, in the luxurious vegetation, in the sparkling crystals, in the unconscious animal species and in the thinking brain of man. It is found everywhere.

It inhabits all matter; and "every method of crystallization," every plasmatic structure, every atom and every orb is permeated by this formative force; is subject to its individual focalization, and, to its chemical combination, according to the principles of evolutionary growth.

It is a law that "Like attracts like," and hence, we have species by the millions, each perpetuating itself, according to its formative affinities, needs and growth, and according to the evolutionary laws of cosmic sublimation.

All nature is alive. The universe is but a living, pulsating, thinking, formative and divine cosmos; containing elemental affinities and non-affinities, capable of individual focalization, perpetuity and evolution, under favorable creative conditions. This focalized "ego" (self) is where the affinitizing particles center their respective and combined activities, and where they begin their visible and invisible association of molecular communication. The brain of man is nothing but a centralization of (probably) all of the cosmic forces, constructed upon the principle of molecular communication, each cosmic force having isolated stations, substations, instruments, organs, parts, association filaments, etc., for communication and intercommunication. The headquarter of these forces, which we call faculties, is in the cortical layers of the cerebral periphery of the brain. Here the formative principle or the formative forces have reached their most consummate perfection and centralization, enabling them, through correlative communication, to maintain immortal perpetuity, as well as to study the cosmic universe, its laws, principles, agencies, realities, methods, forces, causes, consequences, truths, operations, phenomena, relations, possibilities, conditions, etc., etc., according to the developmental strength of each facultative sensorium (brain-station of sense). These brain-stations contain the intellectual potentialities and the senses of sensation and cerebration. They are the perfected results of the collective focalization of the formative potentialities—*The life principle* with its inherent energy, formative sense, and systemic functionalities.

We can not see this formative principle, just as we can not see electricity, but we know by its manifestations that it is there, and, that it is governed by eternal cosmic laws; in fact this creative energy is the living acting law in matter. It is the life of matter; the life of plants; the life of man and the life of the universe.

"Each is a life of activity and motion."—Lockwood.

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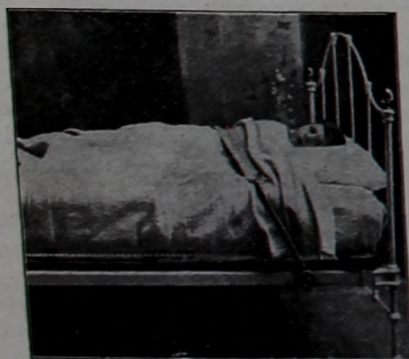
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CHINS AND THEIR MEANING.

The chin, like all other parts of the body and the face, has its deep meaning. Parts of the body are built according to the formative law inherent in the human constitution. Nothing in nature is formed by chance. Law governs the entire universe; and the human body, with its parts, is no exception to this inherent formative principle. The mind is the architect of the body, and will always form the same in conformity to its own needs.

"Such as the mind is such will be the body," is a saying as true as life itself. Each of the various parts of the body has its own meaning; and by knowing its meaning and import, we become qualified to interpret the same.

The chin has been classified under 5 regular headings, or anatomical formations, The Pointed, The Broad, the Indented, the Broad and Square and the Narrow and Square. All these different anatomical formations have their psychological meanings; and this because of the underlying morphological principle, which governs the formational construction according to the dictates of the inviolent architect and builder.

When the Pointed chin prevails, it means a great anterior development of the inferior maxillary bone (under jaw bone), giving us the round and narrow chin, or what is commonly called the Pointed chin. This kind of chin is, also, called the Conjugal chin, because it indicates conjugal congeniality, matrimonial faithfulness, idealistic affection, a desire for monogamistic companionship and association, affectional oneness, connubial devotion and marital fidelity, constancy and sanctity. It is a sign of congenial love; indicating an inclination for matrimonial life, and a desire to love and be loved. Especially does it indicate a desire to love some special mate or *beau ideal*; hence, a person with a strong development of this kind of chin "falls in love" very deeply when he does so, and will cling to his conjugal mate "through thick and thin." This kind of chin is more common among women than among men; and they are, also, more loving, conjugally, sentimental and true.

The Broad chin or the broad and round chin signifies ardent love, great deal of strength in the affections, marital stability, conjugal faithfulness, love of children and of pets, maternal and paternal affection, vigour of the passions and great power to manufacture and store up vitality.

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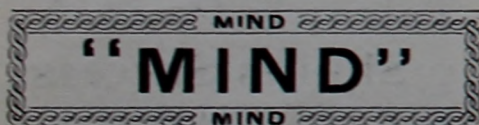
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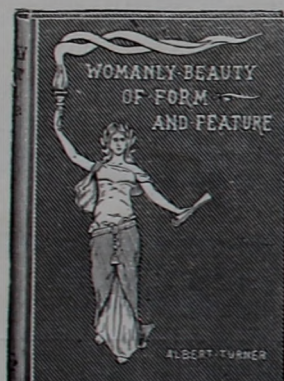
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The center of Parental Love (36) is about one inch above this occipital protuberance and on a horizontal line from the tip of the ear backward.

Inhabitiveness (38) is immediately above Parental Love and directly below the suture (perceptible on many heads) that unites the occipital bone and the two parietal bones. Observe closely some man with a bald head and you will probably see this suture distinctly.

Immediately on each side of Inhabitiveness and just where the back head rounds off forward and backward is the location of Friendship (39).

Immediately below Friendship on each side of Parental Love and directly above the center of Amativeness, is the location of Conjugality (37).

Directly behind the ears, under the mastoid bones, is the location of Vitativeness (34).

About one and one-half inches from the center of the top of the ear backward is the location of Combativeness (33).

Press the tips of the ears against the head and you are upon the location of Destructiveness (32).

A little lower than and in front of Destructiveness and directly above the zygomatic arch, which can be distinctly seen and felt, is the location of Alimentiveness (13). It is about three-fourths of an inch forward of the upper fourth of the ear.

Directly above Alimentiveness approximately an inch, is the center of Acquisitiveness (14).

Directly backward from this and above Destructiveness, only a little farther back, is Secretiveness (31).

Immediately above Secretiveness, on the corners of the head, is the location of Cautiousness (30). The men can locate this when it is large by remembering where a new stiff hat pinches their heads most.

Directly up from this sufficiently to be over the curve and on the side of the top head is the location of Conscientiousness (29).

Directly backward and over the curve of the head is the location of Approbativeness (41).

About one inch from the center of Approbativeness toward the center of the head is the location of Self-esteem (42).

Continuity (40) is directly downward toward Inhabitiveness, while Firmness (28) is directly forward and upward. Continuity is above the suture, which is between it and Inhabitiveness.

To help locate Firmness (28), draw a straight line up from the back part of the ear to the center of the tophead and you will be on the center of it as a rule.

Directly forward of Firmness, filling out the center of the top head sidewise and lengthwise, forming the central part of the arch, is Veneration (27).

On each side of Veneration, only a little backward and directly in front of Conscientiousness, is Hope (26).

An inch forward of Hope and on each side of the frontal part of Veneration is Spirituality (24).

Directly in front of Spirituality is Imitation (21).

Directly toward the center from Imitation, forward of Veneration, and cornering with Spirituality is Benevolence (25).

Directly forward of Benevolence, just where the head curves off to begin the forehead, is Human Nature (19).

On each side of Human Nature, directly in front of Imitation is Suavity (20).

Directly downward from Suavity, causing a square formation to the forehead, is Causality (17).

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Directly below this, causing great width between the eyes, is the location of Form (7).

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Directly outward from the corner of the eye is the location of Number (2).

Under the corner of the brow and directly above Number is the location of Order (3).

A half an inch along the brow from Order toward the center of the forehead and directly above the outer part of the pupil of the eye is Color (4).

Between Color and Weight (5), there is a little notch that runs diagonally upward. This should not be taken for a deficient faculty. Weight is on the inside of this notch and above the inner part of the pupil of the eye.

Size (6) may be found directly between Weight and the faculty of Individuality.

Locality (10) is diagonally upward from Size.

Time (11) may be found immediately over Color, outward from Locality and a little higher, and under the outer part of Causality and the inner part of Mirthfulness (16).

Tune (12) is directly outward from Time and over the ridge that may be found on the majority of angular craniums, and upward and inward from Number and Order.

Directly above Tune, slightly inward, is the location of Mirthfulness (16).

Directly back of Tune, filling out the middle of the side temple, is the location of Constructiveness (15).

Immediately above Constructiveness, rounding off the head toward Imitation and Spirituality, is Ideality (22).

Directly back of Ideality, above Acquisitiveness and in front of Cautiousness, is the location of Sublimity (23).

This instruction with a careful study of the location of the organ as indicated upon the model head will enable one to approximate their location.